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ize, not only that the question of love subserves the question of breed, but also that love has a proper, a necessary, even a socially wholesome claim, to stand by itself and to be regarded (as an art) for its own worth; but the culture of the art of love must be moralized by a quickening of the social conscience in regard to Eugenics.

J. ARTHUR THOMSON.

Aberdeen.

SOCIAL AND MENTAL TRAITS OF THE NEGRO. Research into the Conditions of the Negro Race in Southern Towns. By Howard W. Odum, Ph. D. New York: Columbia University, 1910.

It is an encouraging sign that so many scientific studies of the negro problem have been undertaken of recent years, and especially that so many of these studies have come from educated southern men. The present volume by Dr. Odum is the most recent of such researches and is a worthy contribution to the scientific study of the negro problem. The book is the result of the study of the conditions of the negroes in fifty southern towns in Mississippi, Alabama, Georgia, and Tennessee, most of them county seats, with some comparison of conditions in twenty towns representing South Carolina, North Carolina, Texas, and Louisiana. Data were gathered from all possible sources in the southern states, and continued research undertaken for two years in these southern towns. The result is a work which is a mine of information regarding the actual conditions under which the negro lives, his character, and his present progress. Students who have not the opportunity to investigate the negro problem at first hand could scarcely do better than to go over carefully all of the information which this book presents regarding the negro, for the facts concerning the negro's life in the average southern town are comprehensively and dispassionately set forth, usually also with great accuracy.

On the other hand, this study falls far short of scientific ideals of accuracy in certain respects. For example, while Dr. Odum professes to treat of the mental traits of the negro, he cites no results of laboratory experiments, although in a footnote he refers to experimental work which has been undertaken, but the results of which are not yet available. Of course, in this age of experimental psychology, it is scarcely pardonable to discuss in

a scientific monograph the mental traits of any class without reference to the results of experimental study. Such experimental results are notoriously lacking in every discussion of the mental traits of the negro, and Dr. Odum's book does not supply the deficiency; hence also we find in the book many vague statements and sweeping generalizations which may easily be questioned. A grave fault of the book is that very frequently the author says 'the negro' when he should have said 'the mass of negroes,' or 'the average negro,' though perhaps this is merely a criticism of the writer's literary style rather than of his scientific reasoning.

As we have already said, the book contains a mass of information regarding such topics as, "Negro Schools and the Education of the Negro," "The Negro Church and Religion," "The Home Life, the Diseases and Morals of the Negro," "The Negro Offender," "The Social Status of the Negro," and "The Emotions of the Negro." Upon all these matters the writer has brought together a great number of dispassionate observations which need, however, as has already been said, to be worked over and to be presented in somewhat more exact and condensed form. The book is incidentally more than a study of the negro in southern towns. To a certain extent it is a study of the whole situation existing between the two races in such communities. Unconsciously Dr. Odum has given a picture of the attitude of the average southern white man toward the negro as well as a picture of negro character and life. He describes, apparently without knowing it, the neglect and indifference and unfairness of the superior race toward the inferior. Thus he says, for example, that "the whites never visit the negro schools" and that the white superintendent of city schools has only rarely any vital interest in the schools for colored children under his supervision.

Dr. Odum is himself remarkably free from the attitude of indifference and prejudice which he describes as existing among the southern whites. However, in some respects it would seem that he has not entirely emancipated himself from the influence of his environment. For example, he opposes the idea of white teachers in colored schools, although he admits that white Sunday-school teachers of the Southern Presbyterian Church have been much more successful in conducting Sunday-school classes for colored children than have colored persons. In general, how-

ever, as has already been said, the presentation of facts is remarkably fair and unbiased, and such as only could be made by one who has lived for some time in the midst of the conditions which are described.

CHARLES A. ELLWOOD.

University of Missouri.

**MODERN LIGHT ON IMMORTALITY.** Being an Original Excursion into Historical Research and Scientific Discovery Pointing to a New Solution of the Problem. By Henry Frank. Boston: Sherman, French & Co., 1909. Pp. 467.

This work, the author tells us, is the result of an investigation on which he set out without the hope of discovering any positive grounds for immortality, and, to his own surprise, after testing and finding worthless all the time-honored claims and arguments of historical religions and philosophies on the problem, he discovered in the conclusions of modern natural science, not indeed a final proof of immortality, but a strong presumption in its favor.

The first two hundred pages of the book are occupied with a review and critical examination of the evolution of religious belief and speculation on the problem of immortality. There is nothing new or noteworthy in this part of the work. Mr. Frank regards Jesus and St. Paul as both pantheistic mystics. St. Paul he holds to have been deeply influenced by the Eleusinian mysteries.

In the second part of the work the bearings of modern science on the problem are examined. Incidentally, the futility of speculative philosophy in dealing with this problem is shown. Mr. Frank's references to philosophy do not indicate either that he has gone to the standard sources for his information or that he has any insight into the real character of philosophical inquiry. He seems to be equally in the dark as to the methods and results of modern psychology. Haeckel's monism and mythological hylozoism seem to represent, for Mr. Frank, the latest and truest light on biology, psychology, and philosophy. Mind is a very refined form of matter and, in its more complex forms, is made up of minute psycho-physical elements or atoms. Mr. Frank's original contribution to the discussion consists in the argument that a personal soul or self is the organization of these